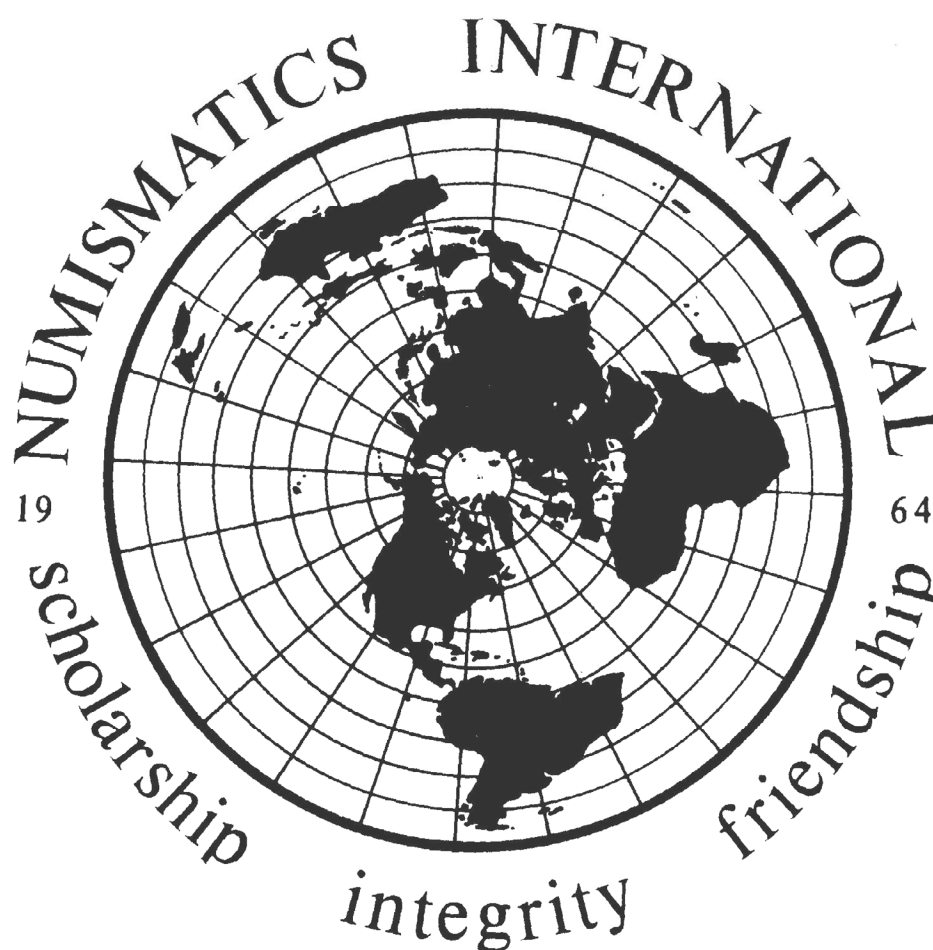


# NI Bulletin

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Volume 47 Nos. 9 / 10



September / October 2012

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Numismatics International is a non-profit educational organization. Its Objectives are: to encourage and promote the science of numismatics by specializing in areas and nations other than the United States of America; to cultivate fraternal relations among collectors and numismatic students; to encourage and assist new collectors; to foster the interest of youth in numismatics; to stimulate and advance affiliations among collectors and kindred organizations; and to acquire, share, and disseminate knowledge.

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# Numismatics International Bulletin

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As summer winds down in the northern hemisphere the autumn season of numismatic auctions and coin shows will soon be upon us. If you are building a collection I wish you good hunting and good luck. This issue of your bulletin is abbreviated in order to bundle the mailing with the NI Mail bid catalog which provides another opportunity for you to find something for your collection. Alan Luedeking is a big help to me and has been for some time; I'm pleased to officially announce his appointment as Article Editor effective with this edition. We both hope that you enjoy the articles we have for you in this edition and that you may have an article for us someday soon.

Herman Blanton

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## Membership Report

The following persons have applied for membership. Unless objections in writing are received by November 1, 2012 the memberships are effective that day.

- 2753    Alejandro Lascano Molina. Spanish Coins & Political  
2754    John Schier. Various American, interested in Canadian & French

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## About the “MdQ” Coins

By permission of Ramiro Reyes (the author), Quito, Ecuador  
and Asociación C&C, Medellín, Colombia

(Originally published in Spanish in *Numisnotas* #132, pp. 16-19, July 10, 2012)

(Translated and edited by Alan Luedeking, NI #2282)



The Ecuadorean MdQ (or MDQ) coins are those that were generated as a result of the executive decree issued on the 26th of December 1832, which in its second article stipulates that: *For Granadan [of Granada, Colombia] coin to be accepted in circulation, it is to be presented for assay in the mint of this capital, whereupon, whenever it shall be found to be of good fineness, there shall be stamped on its reverse a sign of the monogram of the interlaced letters M.D.Q.*<sup>1</sup>

Apart from the cited text, no other official reference is known about these coins, and therefore we are ignorant of information that is crucial to determining the authenticity of these counterstamps.<sup>2</sup> Such information is especially relevant to:

- **Denominations and dates of issue.** Despite what is indicated in the different editions of the international world coin catalogues, it is highly doubtful that coins of smaller denominations than 2 Reales were included.
- **Punch varieties.** The decree doesn't explain the meaning, nor describe the design of the monogram.
- **Exact placement of the counterstamp.** The most curious aspect of all the coins identified as having a “genuine” counterstamp is that they present the stamp on the obverse and not on the reverse (as called for in the decree), and because they therefore do not comply with the decree that justifies them, even if this error were attributable to operator error, their legitimacy would be questionable.

Given this fact, not even the most knowledgeable expert on this topic can objectively

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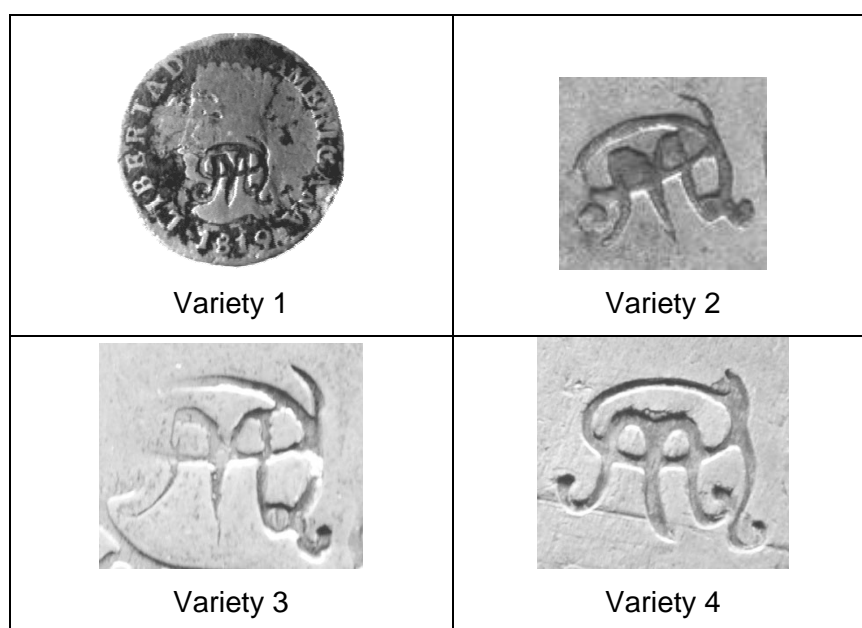
<sup>1</sup> *Translator's note:* The author speculates that the initials “MDQ” may stand for *Marca de Quito* or “Mark of Quito,” and not *Moneda de Quito* (Coin of Quito), as is commonly assumed, although no official reference to the meaning of the MdQ monogram has ever been unearthed. –A.L.

<sup>2</sup> *Translator's note:* I adhere here to the unofficial convention among English-speaking numismatists of applying the term “counterstamp” to any such which has official or governmental sanction, while using the term “countermark” for any stamped mark for which no official documentation is known to exist. In Spanish, only the term “contramarca” is used, indistinguishably. –A.L.

affirm that any particular MdQ counterstamp is authentic. Therefore, it would also not be objective to typify authentic counterstamp designs and describe their characteristics. Nevertheless, in the absence of official direction, we must compensate with discretionary observation and good judgment. The foregoing is indispensable if we consider that the coins with these stamps are very rare and desirable to those passionate about Ecuadorean numismatics, which has provoked the appearance of a large quantity of counterstamps of evidently recent manufacture, with the consequent defrauding of those who acquire the coins so counterstamped as genuine.

In local numismatic circles (Ecuador), a few prestigious private and public collections have been singled out for the quality of the pieces they contain and the knowledge of those who keep them. Several of these collections maintain detailed registers with dates, provenances and observations about the contents of their collections, including in certain cases the MdQ coins; these pedigrees notably increase the possibility of their authenticity. It is precisely some of these coins that have been studied and utilized for the publication of articles; their authenticity is assumed to be true and they serve therefore as the models to validate others with similar characteristics.

Following we present four types of the MdQ counterstamps considered “genuine”:



Note: The numbering of each of these varieties corresponds to their degree of rarity, with “Variety 1” being of the highest rarity while “Variety 4” is the one that appears with the greatest frequency.

Both deep and superficial counterstamps have been identified as “genuine,” as well as some partial stamps or stamps with discontinuities. Thus, we cannot condemn as false an MdQ counterstamp just on the basis of its being lightly struck and/or incomplete.

Common characteristics of the “genuine” counterstamps include their size and their fairly detailed design. One must mistrust stamps that are too finely detailed.

The authentic counterstamp, although it may leave a striking mark on the other side

of the coin, never deforms it.

Apparently the application of the original counterstamp was accomplished with punches of great hardness and previously heated in order to minimize the impact pressure required.

As previously indicated, unfortunately the great majority of pieces on the market (both domestic [in Ecuador] and foreign) consist of the evidently false counterstamp, which has discredited these important types of coins. A few examples of the obviously false counterstamps are depicted following:



Many of the false counterstamps are of recent application (30 years or less.) This causes the appearance and color of the mark to be different from the rest of the coin. A genuine counterstamp will show an appearance and color very similar to that in the spaces between the letters of the legends. When counterfeiters attempt to remedy this deficiency through some sort of manipulation they generally worsen the appearance of the counterstamp or of the coin in general.

In conclusion, I permit myself to point out the following:

- No reliable certification can be applied to these counterstamps.
- The ability of an expert to establish whether one of these MdQ counterstamps is to be considered authentic, doubtful, or false will depend entirely upon his or her degree of familiarity with these counterstamps, and regardless of the experience acquired or intuition developed, it is not possible to indisputably guarantee the authenticity of any MdQ counterstamp.

*NI*

## The Archbishopric of Trier

### Richard Plant

For Roman collectors who know all about the very prolific Roman mint of Trier, it is good to know that we can continue the long numismatic history of that city with very few gaps right through the medieval period up almost into modern times.

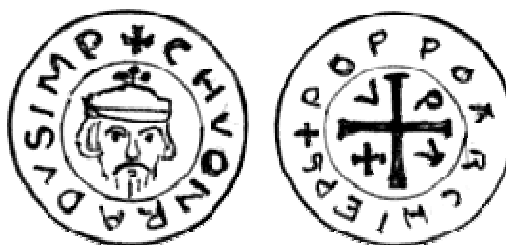


**Coin 1**

I pass over the rare coins minted for the Merovingian Kings, for Charlemagne himself and the earlier Carolingians, although they did mint silver deniers here; instead, I begin with a denier of the last ruler of the House of Charlemagne, Louis the Child, who ruled as German King and then Holy Roman Emperor AD 900-911. On

the obverse of **Coin 1** we read Louis's name, beginning with an H, as *HLVDOVVICVS REX*, with a very poor copy of Charlemagne's Temple type on the reverse, and the mint name *TREVERIS* for "Trier" written around.

The bishops of Trier grew in importance, becoming Archbishops, and then Prince Electors of the Holy Roman Empire. On **Coin 2** we still see the secular ruler on the obverse, Conrad II, German King from 1024, then Emperor from 1027 until 1039. His name, which has an "extra" H and V, is spelled *CHVONRADVS*, followed by *IMP* for "Emperor." However, on the



**Coin 2**

reverse we now have the name of the Archbishop, Poppo von Babenberg, 1016-47, with his title *ARCHIEPS* for "Archbishop." Some of Poppo's later coins were actually minted in his sole name—so the long series of coins of the Archbishops begins. One vitally important event for the coinage of the Archbishopric came in 1018 when the Emperor Henry II, 1014-1024, granted Poppo the town which stands at the confluence of the rivers Rhine and Moselle, known to the Romans as *ad Confluentes*, later corrupted into "Coblenz."

The following is a list of the Archbishops who will be mentioned in this article and the quiz which follows:

Poppo von Babenberg	1016-1047
Baldwin von Luxemburg	1307-1354
Bohemund II von Saarbrücken	1354-1361
Kuno II von Falkenstein-Minzenberg	1362-1388
Werner von Falkenstein-Minzenberg	1388-1418
Jakob von Sierk	1439-1456
Karl Kaspar von der Leyen	1652-1676
Johann Hugo von Orsbeck	1676-1711
Charles Joseph of Lorraine	1711-1715
Johann Philipp von Walderdorf	1756-1768
Clemens Wenzel of Saxony	1768-1803, the last coin-minting Archbishop.

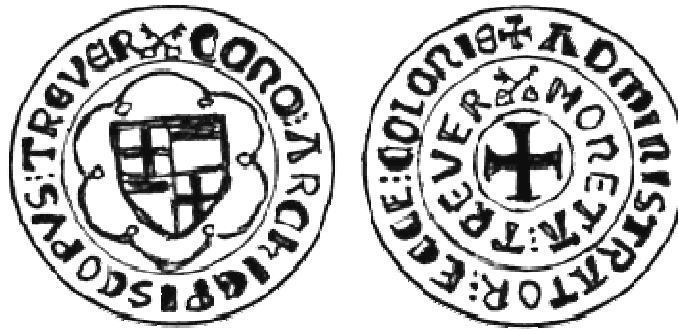


**Coin 3**

**Coin 3** is a small double-pfennig (actual diameter 13 mm) of Baldwin showing a facing half-figure of the Archbishop on the obverse, and on the reverse an eagle and key surrounded by *TREVER*, naming Trier as the mint.

We now come to the period when commerce demanded larger coins, and **Coin 4** of Kuno

II is based on the French Gros Tournois, now become a German Groschen. The arms on the obverse show the cross of the Archdiocese of Trier quartered with the personal family arms of the Archbishop (Falkenberg-Minzenberg). The legend reads *CONO* for “Kuno” (sometimes this appears as *CVNO*), followed by his title “Archbishop of Trier.” The reverse inner circle gives the mint as Trier; but the outer circle describes him as “Administrator of the Church of Cologne,” which task fell to him 1370-71.



**Coin 4**

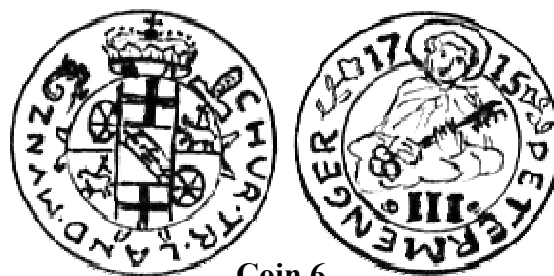
**Coin 5** is a Weisspfennig of Jakob von Sierk. The obverse shows St. Peter enthroned beneath a canopy and holding a cross in his right hand, and a large key in his left, with the reading around *IACOBVS ARC(hie)PI(scopus) TR(everis)*. Below St. Peter is a small shield with the Archbishop’s personal arms, consisting of three spread-eagles on a bend (the arms of Sierk, which are the same as those of Lorraine). On the reverse we have the mint *MONE(ta) NOVA COVE*. “Cove” being an abbreviation for “ad Confluentes,” i.e., Coblenz. The shield in the center of the reverse is that of Trier quartered with Sierk, whilst within the trefoil are three shields, the one on the left showing the wheel of Mainz; that on the right, the Cross of Trier; and, at the base, the arms of Bavaria.



**Coin 5**



**Coin 6** is a silver 3 Petermenger dated 1715, but with no archbishop's name. The obverse portrays a shield topped by an elector's cap, to the left and right of which are a crozier and a sword, indicating an Elector who was also a prince-bishop, which must mean Mainz, Trier or Cologne. The margin reads CHVR, German for "Elector," and TR.LANDMVNZ, with the "Tr" definitely indicating Trier. As the central shield has three spread-eagles on a bend, the arms of Sierk or Lorraine, it must indicate Archbishop Charles Joseph, 1711-15. The reverse has a half-figure of St. Peter on a cloud, holding a very large key.



**Coin 6**



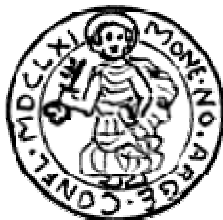
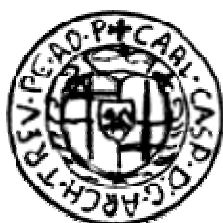
**Coin 7**

**Coin 7**, another silver coin, is of a common 18<sup>th</sup> century German type, with only one feature to help in its identification—the elector's cap above the monogram on the obverse. The monogram is not helpful. It is actually J.P. for Johann Philipp, though part of the "P" looks very much like a "C"—sorry, but we

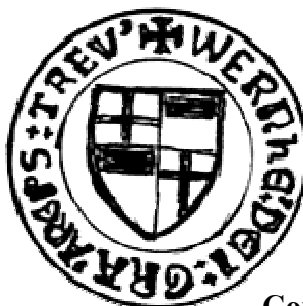
would need a catalogue for coins like this.

### Now Try the Quiz: Name the Archbishop

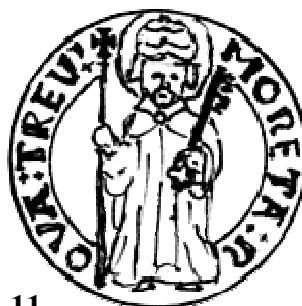
1) Coin Eight 2) Coin Nine 3) Coin Ten 4) Coin Eleven 5) Coin Twelve



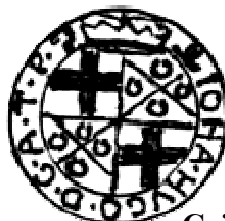
**Coin 8**



**Coin 11**



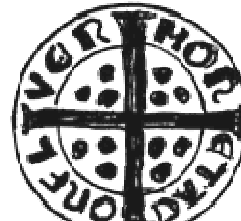
**Coin 9**



**Coin 10**



**Coin 12**



*NI*

**Contributions of Alchemy to Numismatics**  
**(Extract concerning Wenzel Seyler)**  
**Henry Carrington Bolton, Ph. D.**

XVII. (1675.)—An Augustinian monk named Wenzel Seyler, a native of Bohemia, visited Vienna in 1675, and securing an interview with the reigning Emperor, Leopold I, son of Ferdinand III, accomplished in his presence a successful projection. He converted a copper vessel which had been brought to him into gold. He also changed tin into gold, and from the precious metal the Emperor caused ducats to be struck, stamped only on one side; these bore on the obverse a portrait bust of the Emperor with the words: LEOPOLDUS D.[EI] G.[RATIA] R.[OMANORUM] I.[MPERATOR] S.[EMPER] A.[UGUSTUS] G.[ERMANIAE] H.[UNGARIAE] E.[T] B.[OHEMIAE] R.[EX] (Leopold, by the grace of God, the ever august Emperor of the Roman Empire, King of Germany, Hungary and Bohemia). On the reverse the year 1675, and the couplet:

*"Aus Wenzel Seyler's Pulvers Macht Bin Ich Von Zinn Zu Gold Gemacht."*

which may be paraphrased thus:

*"By Wenzel Seyler's aid, King Leopold Transmuted me from tin to gold."*

(Gottfr. Heinr. Burghard's *Destillirkunst*. Brieg, 1748.)

XVIII. (1677.)—Wenzel Seyler was rewarded by being ennobled, with the cognomen Von Reinburg, but resorting to deceitful practices he was sent back to his cloister without however receiving punishment. Two years later this crafty monk succeeded in again persuading the Emperor of his power, and a large and elegantly ornamented medallion, still preserved in the Imperial Cabinet of coins in Vienna, commemorates the event. This medallion is of oval form, measures 40 by 37 centimeters, and has a weight of 7200 grammes. On the obverse is engraved a portrait of Leopold I, surrounded by no less than forty-one portraits of his predecessors on the German throne.

On the reverse is a long inscription in Latin, setting forth the virtues of the Emperor and the power of Johann Wenzel von Reinburg, in the year 1677. This medallion is figured in Herrgott's *Monumenta Augustae Domus Austriacae* (1760), and in Prof. A. Bauer's *Chemie und Alchymie in Oesterreich*. (Wien, 1883.) I examined it in person in August, 1888, at the Imperial Cabinet of Coins, Vienna. It is of elaborate workmanship but decidedly brassy in color, and is said to have a specific gravity of only 12.67, that of gold being 19.3. Two small notches, one in the upper edge and one in the lower, show that it has been cut into for examination.

[This extract taken from *Contributions of Alchemy to Numismatics* by Henry Carrington Bolton, Ph.D. Author's editon 1890, NY.]



Medaillon im Besitze des k. k. Antikenkabinetts in Wien, von W. Seiler angeblich aus Silber in Gold verwandelt.  
Nach einer Abbildung in Petrgott's „Monumenta Augustae Domus Austriacae“, 1760.

*Chemie und alchymie in Österreich bis zum beginnenden XIX. jahrhundert* By  
Alexander Anton Emil Bauer. Vienna 1883. Plate between pp. 40-41.

NI

**East Africa George V 50 Cents in Sterling Silver**  
**Heritage Rare Coins**



George V Matte Proof 50 Cents 1911, KM9, SP63 Matte NGC, sold with a letter from Graham Dryer written in 1991, stating that this is a Matte Proof and that it is a die duplicate of the piece in the Royal Mint Collection, and via spectrometry, were able to discern that this was struck in Sterling 925 silver, and not the 800 fine used on the currency issue. A most important coin and something new to add to the records for this series.

Heritage Rare Coins, 2012 September 6-11 Signature World & Ancient Coin Auction  
- Long Beach #3020, lot 23713. Information courtesy of Heritage Auctions (HA.com)

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**Library Report**  
**David Gracey**

Listed are new additions to the NI Library, further listings to come.

From the Circulo Numismatico Cochabamba:

FE35.CirN.2011.ENC

*Exposicion Numismatica Cochabamba - 2011* (a 15 page pamphlet that gives an overview of Bolivian numismatics).

Roger deWardt Lane donated a copy of his book:

CC65.LanR.2008.ESSC

*Encyclopedia Small Silver Coins; Brother Can You Spare a Dime?* which covers dime-size silver coins from about the 1830's to the 1970's.

These and other books in the NI Library can be borrowed by NI members by contacting the librarian.

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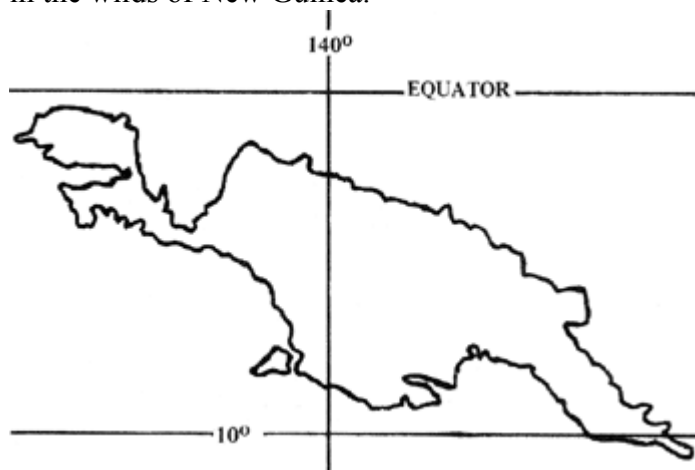
## Head Header Country Coin Search

Dr. James F. Barnard, OIN #601

(Reprinted from *Journal of International Numismatics*,

Vol. VI, fifth and last issue [19]’72)

One of the benefits of numismatics is that the hobby can be pursued any place ... even in the wilds of New Guinea.



I recently had the opportunity to visit Len Barnard, an old friend, in the highlands of New Guinea and to fly with him to strange landing strips cut (perhaps “hacked” would be a better term) from mountains and jungles. Our home base was Laiagam, New Guinea.

At Laiagam there are two stores, a post office, several houses for administrative personnel, a few native houses, and a good dirt landing strip. At the post office I bought postage stamps and received in change a small handful of old silver—both Australian and New Guinea. Other purchases brought more silver change, much in VG to fine condition. Many were shillings as well as some nickel 3 and 6 pence pieces.

Len, who was a Seventh-Day Adventists missionary pilot, then allowed me to examine the offerings for the last few weeks. I found a great number of Australian 3d, 6d and shilling pieces. He allowed me to buy these at face value. It was a thrill to buy VG to F 3d Australian silver pieces four about 4 cents USA. The oldest one was a 1916 in VG condition. I also found two 1936 and three 1938 3d coins. Later coins were quite numerous especially from 1950 on. The oldest florin that I found was a 1952 in VF-F condition. The 6d were scarce, and none were found prior to 1951. The shillings were scattered from 1943 to 1963. Several evenings were pleasantly spent in going through these coins.

One day we went to Sopas hospital by Land Rover. Two hours for the 25 miles. Rough roads in most spots, bumpy—especially when crossing plank bridges where the planks were loose. I enjoyed inspecting the hospital, but obtained no coins on this trip. Monday, October 4, was too cloudy to fly until 9 a.m., when we took off for Tari. We dodged between and around clouds but never through them, for as the pilot said, “They might have rocks in them.” (Mountains)

At Tari we took the door off the plane, loaded 10 large sacks of clothing and set out with the resident missionary as a guide. We finally located the 3 villages, circled over them to make certain of the identification, came in on the bombing run. When the pilot shouted “Now!” we pushed a bag of clothing out.

Luckily, we missed the thatched houses in each village. We watched each one fall,

then the people came out and retrieved it before we could circle and make another run. The last village was on a hillside and the last bag missed a house by a bare 20-25 feet and landed in a Kau-Kau (sweet potato) garden. Everyone waved thank you, and we were on our way back to Tari.

Our next stop was at the leper hospital Togoba. Here money was used but all I saw was of the recent nickel type. This hospital had a small woodwork shop where patients were trained to make canes, carvings, etc. Although tempted to barter folding money for some carvings, I sadly realized that weight and room would not allow anything so bulky and heavy.

Tuesday, October 5, by 8:45 a.m., the clouds and fog cleared enough for us to take off for Pogora.



### **Natives at Pogora air strip**

In 15 minutes by air we covered ground distance that, previous to the coming of the plane, would have taken two days to walk. The air strip at Pogora is in the upper end of a valley and is short, uneven, and uphill. As soon as the drone of the plane is heard, the natives begin gathering at the edge of the air strip. Among them were two men with painted faces, bushy hair, and flowers tucked into their hair—just out of the bush. Clothes—not much more than the traditional G-string with grass in front and pandus leaves behind. One of them had a nicely carved, but very odorous bamboo pipe. I finally purchased it for 20¢.

One native was carrying an old battered, nickel-plated, flashlight case. Len asked him what was in it. Hesitantly he unscrewed the cap and pulled out an old dirty rag. Up-

ending the case, a glass vial slid out and in it was about an ounce of placer gold. He would have sold some of it, but I did not bargain as I understood that it was illegal for them to sell to any but authorized banks. He had three such bottles he had panned in the vicinity of Pogora. When the road (probably Land Rover only at first) reaches Pogora, the rich mines can be opened.

From Pogora we flew to Lake Kapiago, where we were fortunate in getting a few pictures of a “sing sing” that was in progress.

A “sing sing” is a gathering or get-together of the natives where singing, dancing, and feasting are the order of the day. It may be small, involving 15 or 20 people as at Lake Kapiaga, or it may involve hundreds as at the annual “sing sing” at Goroka where many tribes participate.

Having provided myself with some of the current folding trading materials, I managed to barter for a necklace of Cowrie shells, a headband of small shells, and a necklace of the upper beak of the great hornbill bird with 4 wild pig tusks on each side. Such necklaces with more shells and pig tusks were stated to have been used for bartering for wives, but I didn’t try that. I also obtained a stone axe—old, well used, and not something made just for the tourists. Until recently many of these people had never seen metal of any type.

On Wednesday, October 6, we flew to an air strip in the flat, wet, jungle country on the Nomad River. No coins here as civilization extended barely beyond the air strip. Nothing that I wanted to barter for. One of the natives had a young hornbill bird that he had obtained for 50¢.

The interesting occurrence here was the talk, through an interpreter, with a man who had run away from his clan when he heard them talking that he was to be the next one killed and eaten. He hadn’t minded it when this happened to someone else, but when his turn came he decided to leave in a hurry.

Thursday, October 7, we flew about 3 hours to the Sepik River area, and landed at Hayfield, the Maprik airstrip. We were kindly taken by Land Rover to the Spirit House where we were able to trade more of current folding trading material (bank notes) for some old carvings. More trading at Pagwi on the Sepik River, only here the carvings were smaller and recent. Coins were of the modern type and little, if any, silver was received in change.

Friday, October 8, we flew from Maprik to Goroka, a modern town with paved streets, a supermarket, and all modern nickel change. No old coins, no silver, and so ended our numismatic search in the highlands of New Guinea.

May you on your trips have as much fun and good luck as we did on ours!

*NI*

**Hobson-Jobson**  
**The Anglo-Indian Dictionary**  
**Henry Yule and A.C. Burnell**

**Pardao**

PARDAO, s. This was the popular name among the Portuguese of a gold coin from the native mints of Western India, which entered largely into the early currency of Goa, and the name of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word with which to associate some connected account of the coinage of Portuguese India, as the *pardao* runs through its whole history, and I give some space to the subject, not with any idea of weaving such a history, but in order to furnish a few connected notes on the subject, and to correct some flagrant errors of writers to whose works I naturally turned for help in such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The subject is in itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,\*<sup>1</sup> by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D'Acunha's Contributions to the Study of Indo-Chinese Numismatics. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and from other defects, they seem to me to leave the subject in utter chaos. Nor are the notes which Mr. W. de G. Birch appends, in regard to monetary values, to his translation of Alboquerque, more to be commended. Indeed Dr. D'Acunha, when he goes astray, seems sometimes to have followed Mr. Birch.

The word *pardao* is a Portuguese (or perhaps an indigenous) corruption of Skt. *pratāpa*, 'splendour, majesty,' &c., and was no doubt taken, as Dr. D'Acunha says, from the legend on some of the coins to which the name was applied, e.g. that of the Raj of Ikkeri in Canara: *Sri Pratāpa krish ṇa-rāya*.

A little doubt arises at first in determining to what coin the name *pardao* was originally attached. For in the two earliest occurrences of the word that we can quote—on the one hand Abdurrazzāk, the Envoy of Shāh Rukh, makes the *partāb* (or *pardão*) half of the *Varāha* ('boar,' so called from the Boar of Vishnu figured on some issues), *hūn*, or what we call *pagoda*;—whilst on the other hand, Ludovico Varthema's account seems to identify the *pardao* with the *pagoda* itself. And there can

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<sup>1</sup> \*Antonio Nunez, "Comtador da Casa del Rey noso Senhor," who in 1554 compiled the *Livro dos Pesosda Ymdia e asy Medidas e Mohedas*, says of Diu in particular: "The moneys here exhibit such variations and such differences, that it is impossible to write any thing certain about them; for every month, every 8 days indeed, they rise and fall in value, according to the money that enters the place" (p. 28).



be no doubt that it was to the pagoda that the Portuguese, from the beginning of the 16th century, applied the name of pardao d'ouro. The money-tables which can be directly formed from the statements of Abdurrazzāk and Varthema respectively are as follows: \*<sup>2</sup>

ABDURRAZZAK (A.D. 1443).

3 Jitals (copper) . = 1 Tar (silver).  
6 Tars . . . = 1 Fanam (gold).  
10 Fanams . . = 1 **Partāb**.  
2 **Partābs** . . = 1 Varāha.

And the *Varāha* weighed about 1 *Mith kāl* (see [MISCALL] ), equivalent to 2 *dīnārs Kopekī*.

VARTHEMA (A.D. 1504-5).

16 Cas (see **CASH**) = 1 Tare (silver).  
16 Tare . . = 1 Fanam (gold).  
20 Fanams . . = 1 **Pardao**.

And the **Pardao** was a gold ducat, smaller than the seraphim (see **XERAFINE**) of Cairo (gold dīnār), but thicker.

The question arises whether the varāha of Abdurrazzāk was the double pagoda, of which there are some examples in the S. Indian coinage, and his partāb therefore the same as Varthema's, i.e. the pagoda itself; or whether his varāha was the pagoda, and his partāb a half-pagoda. The weight which he assigns to the varāha, "about one mith kāl," a weight which may be taken at 73 grs., does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) hūn or pagoda, given in Prinsep's Tables, to be 43 grs., the maximum being 45 grs. And the fact that both the Envoy's varāha and the Italian traveller's pardao contain 20 fanams is a strong argument for their identity. \*<sup>3</sup>

In further illustration that the pardao was recognised as a half hūn or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent *Chronicles of the Pathan Kings of Delhi*, illustrated, &c.†<sup>4</sup>

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<sup>2</sup> \*I invert the similar table given by Dr. Badger in his notes to Varthema.

<sup>3</sup> \*The issues of fanams, q.v., have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.

<sup>4</sup> † "2 gunjās=1 dugala  
2 dugalas = 1 chavula (=the panam or fanam),  
2 chavalas=1 hoṇa (=the pratapa, mādā, or *half pagoda*,  
2 hoṇas=1 Varāha (the hūn or pagoda)).

"The ganjā or unit (=1/4 fanam) is the rati, or Sanskrit raktika, the seed of the abrus." —*Op. cit.* p. 224, note. See also Sir W. Elliot's *Coins of S. India*, p. 56.

Moreover, Dr. D'Acunha states that in the "New Conquests," or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in sanvoy and nixane pagodas, each of them being divided into 2 pratáps . . . ." &c. (p. 46, note).

As regards the value of the pardao d'ouro, when adopted into the Goa currency by Albuquerque, Dr. D'Acunha tells us that it "was equivalent to 370 *reis*, or 1*s.* 6½*d.*‡<sup>5</sup> English." Yet he accepts the identity of this pardao d'ouro with the hūn current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the pardao. Dr. D'Acunha in fact has made his calculation from the present value of the (imaginary) *rei*. Seeing that a milrei is now reckoned equal to a dollar, or 50*d.*, we have a single *rei*=1/20*d.*, and 370 *reis*=1*s.* 6½*d.* It seems not to have occurred to the author that the *rei* might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda, the Venetian sequin, and the dollar.\*<sup>6</sup> Yet the fact of this degeneration everywhere stares him in the face. Correa tells us that the cruzado which Albuquerque struck in 1510 was the just equivalent of 420 *reis*. It was indubitably the same as the cruzado of the mother country, and indeed A. Nunez (1554) gives the same 420 *reis* as the equivalent of the cruzado d'ouro de Portugal, and that amount also for the Venetian sequin, and for the sultani or Egyptian gold dīnār. Nunez adds that a gold coin of Cambaya, which he calls **Madrafaxao** (q.v.), was worth 1260 to 1440 *reis*, according to variations in weight and exchange. We have seen that this must have been the gold-mohr of Muzaffar-Shāh II. of Guzerat (1511-1526), the weight of which we learn from E. Thomas's book.

From the Venetian sequin (content of pure gold 52·27 grs. value 111*d.*†<sup>7</sup>) the value of the *rei* at 111/420*d.* will be ..... ·264*d.*

From the Muzaffar Shāhi mohr (weight 185 grs. value, if pure gold, 392·52*d.*) value of *rei* at 1440 ..... 0·272*d.*

Mean value of *rei* in 1513 . . . 0·268*d.* i.e. more than five times its present value.

<sup>5</sup> ‡360 *reis* is the equivalent in the authorities, so far as I know.

<sup>6</sup> \*Even the pound sterling, since it represented a pound of silver sterlings, has come down to one third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again! I have remarked elsewhere: "Everybody seems to be tickled at the notion that the Scotch Pound or livre was only 20 pence. Nobody finds it funny that the French or Italian Livre or Pound is only 20 halfpence or less!" I have not been able to trace how high the *rei* began, but the maravedi entered life as a gold piece, equivalent to the Saracen mith *kāl*, and ended —?

<sup>7</sup> †I calculate all gold values in this paper at those of the present English coinage.

Besides the gradual depreciation of the Portugal *reī*, so prominently noticed in this paper, there was introduced in Goa a reduction of the *rei* locally below the *rei* of Portugal in the ratio of 15 to 8. I do not know the history or understand the object of such a change, nor do I see that it affects the calculations in this article. In a table of values of coins current in Portuguese India, given in the *Annaes Maritimos* of 1844, each coin is valued both in *Reis of Goa* and in *Reis of Portugal*, bearing the above ratio. My kind correspondent, Dr. J. N. Fonseca, author of the capital *History of Goa*, tells me that this was introduced in the beginning of the 17th century, but that he has yet found no document throwing light upon it. It is a matter quite apart from the secular depreciation of the *rei*.

Dr. D'Acunha himself informs us (p. 56) that at the beginning of the 17th century the Venetian was worth 690 to 720 *reis* (mean 705 *reis*), whilst the pagoda was worth 570 to 600 *reis* (mean 585 *reis*).

These statements, as we know the intrinsic value of the sequin, and the approximate value of the pagoda, enable us to calculate the value of the *reis* of about 1600 at . . . 0·16*d*. Values of the *milrei* given in Milburn's *Oriental Commerce*, and in Kelly's *Cambist*, enable us to estimate it for the early years of the last century. We have then the progressive deterioration as follows:

Value of *rei* in the beginning of the 16th century . . . . 0·268*d*.

Value of *rei* in the beginning of the 17th century . . . . 0·16*d*.

Value of *rei* in the beginning of the 19th century . . 0·06 to 0·066*d*.

Value of *rei* at present . . . . 0·06*d*.

Yet Dr. D'Acunha has valued the coins of 1510, estimated in *reis*, at the rate of 1880. And Mr. Birch has done the same.\*<sup>8</sup>

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<sup>8</sup> Thus Albuquerque, returning to Europe in 1504, gives a "Moorish" pilot, who carried him by a new course straight from Cannanore to Mozambique, a buckshish of 50 *cruzados*; this is explained as £5 – a mild munificence for such a feat. In truth it was nearly £24, the *cruzado* being about the same as the sequin (see i. p. 17).

The mint at Goa was farmed out by the same great man, after the conquest, for 600,000 *reis*, amounting, we are told, to £125. It was really £670 (iii. 41).

Albuquerque demands as ransom to spare Muscat "10,000 xerafins of gold." And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £625. The coin in question is the *ashrafi*, or gold *dīnār*, as much as, or more than the sequin in value, and the sum more than £5000 (i. p. 82).

In the note to the first of these cases it is said that the *cruzado* is "a silver coin (formerly gold), now equivalent to 480 *reis*, or about 2*s*. English money, but probably worth much more relatively in the time of Dalboquerque." "Much more relatively" means of course that the 2*s*. had much more purchasing power.

This is a very common way of speaking, but it is often very fallaciously applied. The change in purchasing power in *India* generally till the beginning of last century was probably not very great. There is a curious note by Gen. Briggs in his translation of *Firishta*, comparing the amount stated by *Firishta* to have been paid by the Bāhmanī King, about A.D. 1470, as the annual cost of a body of 500 horse, with the cost of a British corps of Irregular horse of the same strength in Briggs's own time (say about 1815). The Bāhmanī charge was 350,000 Rs.; the British charge 219,000 Rs. A corps of the same strength would now cost the British Government, as near as I can calculate, 287,300 Rs.

The price of an Arab horse imported into India (then a great traffic) was in Marco Polo's time about three times what it was in our own, up to 1850.

The salary of the Governor at Goa, c. 1550, was 8000 *cruzados*, or nearly £4000 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Dio, and of Bassain, 600,000 *reis*, or about £670.

The salary of Ibn Batuta, when Judge of Delhi, about 1340, was 1000 silver *tankas* or *dinārs* as he calls them (practically 1000 rupees) a month, which was in addition to an assignment of villages bringing in 5000 *tankas* a year. And yet he got into debt in a very few years to the tune of 55,000 *tankas* – say £5,500!

The Portuguese themselves do not seem ever to have struck gold *pardaos* or pagodas. The gold coin of Albuquerque's coinage (1510) was, we have seen, a *cruzado* (or *manuel*), and the next coinage in gold was by Garcia de Sá in 1548-9, who issued coins called *San Thomé*, worth 1000 *reis*, say about £1, 2s. 4d.; with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver San Thomés, called also *patacões* (see PATAÇA). Nunez in his *Tables* (1554) does not mention these by either name, but mentions repeatedly *pardaos*, which represented 5 silver *tangas*, or 300 *reis*, and these D'Acunha speaks of as silver *coins*. Nunez, as far as I can make out, does not speak of them as coins, but rather implies that in account so many *tangas* of silver were reckoned as a *pardao*. Later in the century, however, we learn from Balbi (1580), Barrett\*<sup>9</sup> (1584), and Linschoten (1583-89), the principal currency of Goa consisted of a silver coin called *xerafin* (see XERAFINE) and *pardao-xerafin*, which was worth 5 *tangas*, each of 60 *reis*. (So these had been from the beginning, and so they continued, as is usual in such cases. The scale of sub-multiples remains the same, whilst the value of the divisible coin diminishes. Eventually the lower denominations become infinitesimal, like the *maravedis* and the *reis*, and either vanish from memory, or survive only as denominations of account). The data, such as they are, allow us to calculate the *pardao* or *xerafin* at this time as worth 4s. 2d. to 4s. 6d.

A century later, Fryer's statement of equivalents (1676) enables us to use the stability of the Venetian sequin as a gauge; we then find the *tanga* gone down to 6d. and the *pardao* or *xerafin* to 2s. 6d. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1½ *perdo*. Calculating the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the *pardao* would at this time be worth 1s. 6d. It must have depreciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the denomination of *pardao*. And the half-rupee, till our own time, has continued to be so styled. I have found no later valuation of the Goa Rupee than that in *Prinsep's Tables* (Thomas's ed. p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The *pardao* therefore would represent a value of 10½d., and there we leave it.

[On this Mr. Whiteway writes: "Should it be intended to add a note to this, I would suggest that the remarks on coinage commencing at page 67 of my *Rise of the Portuguese Power in India* be examined, as although I have gone to Sir H. Yule for much, some papers are now accessible which he does not appear to have seen. There were two *pardaos*, the *pardao d'ouro* and the *pardao de tanga*, the former of 360 *reals*, the latter of 300. This is clear from the *Foral* of Goa of Dec. 18, 1758 (India Office MSS. *Conselho Ultramarino*), which passage is again quoted in a note to Fasc. 5 of the *Archiv. Port. Orient.* p. 326. Apparently *patecoons* were originally coined in value equal to the *pardao d'ouro*, though I say (p. 71) their value is not recorded. The *patecoon* was a silver coin, and when it was tampered with, it still remained of the

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<sup>9</sup> Dr. D'Acunha has set this English traveller down to 1684, and introduces a quotation from him in illustration of the coinage of the latter period, in his quasi-chronological notes, a new element in the confusion of his readers.

nominal value of the *pardao d'ouro*, and this was the cause of the outcry and of the injury the people of Goa suffered. There were monies in Goa which I have not shown on p. 69. There was the *tanga branca* used in revenue accounts (see *Nunez*, p. 31), nearly but not quite double the ordinary tanga. This money of account was of 4 *barganims* (see **BARGANY**) each of 24 *bazarucos* (see **BUDGROOK**), that is rather over 111 reals. The whole question of coinage is difficult, because the coins were continually being tampered with. Every ruler, and they were numerous in those days, stamped a piece of metal at his pleasure, and the trader had to calculate its value, unless as a subject of the ruler he was under compulsion. "]

1444. — "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called *varahah* weighs about one *mithkal*, equivalent to two dinars *kopeki*; the second, which is called *pertab*, is the half of the first; the third, called *fanom*, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the *fanom* is the most useful. . . ." -- *Abdurrazzāk*, in *India in the XVth Cent.* p. 26.

c. 1504-5; publ. 1510.—"I departed from the city of Dabuli aforesaid, and went to another island, which . . . is called Goga (Goa) and which pays annually to the King of Decan 19,000 gold ducats, called by them **pardai**. These pardai are smaller than the seraphim of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—*Varthema*, pp. 115-116.

". . . his money consists of a *pardao*, as I have said. He also coins a silver money called tare (see **TARA**), and others of gold, twenty of which go to a *pardao*, and are called fanom. And of these small ones of silver, there go sixteen to a fanom. . . ." — *Ibid.* p. 130.

1510.— "Meanwhile the Governor (Albuquerque) talked with certain of our people who were goldsmiths, and understood the alligation of gold and silver, and also with goldsmiths and money-changers of the country who were well acquainted with that business. There were in the country **pardaos** of gold, worth in gold 360 *reys*, and also a money of good silver which they call *barganym* (see **BARGANY**) of the value of 2 *vintems*, and a money of copper which they call *bazaruqos* (see **BUDGROOK**), of the value of 2 *reis*. Now all these the Governor sent to have weighed and assayed. And he caused to be made *cruzados* of their proper weight of 420 *reis*, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this *cruzado* should pass in the place (Goa) for 480 *reis*, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a **bargany**; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of *Espera*; it was worth 2 *vintems*; also there were half *esperas* worth one *vintem*; and he made *bazarucos* of copper of the weight belonging to that coin, with the A and the sphere; and each *bazaruco* he divided into 4 coins which they called *cepayquas* (see **SAPECA**), and gave the bazarucos the name of *leaes*. And in changing the *cruzado* into these smaller coins it was reckoned at 480 *reis*."—Correa, ii. 76-77.

1516.—"There are current here (in Baticala—see **BATCUL**) the **pardaos**, which are a gold coin of the kingdom, and it is worth here 360 *reis*, and there is another coin of silver, called *dama*, which is worth 20 *reis*. . . ."—*Barbosa*, Lisbon ed. p. 293.

1516.—"There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on oxen and asses; and it is all bought and sold for **pardaos**, which are made in some places of this Kingdom, and especially in a city called Hora (?), whence they are called *horãos*."—*Barbosa*, Lisbon ed. p. 297.

1552.—"Hic Sinam mercatorem indies exspecto, quo cum, propter atroces poenas propositas iis qui advenam sine fide publica introduxerint, **Pirdais** ducentis transegi, ut me in Cantonem trajiciat."—*Scti. Franc. Xaverii Epistt.*, Pragae, 1667, IV. xiv.

1553.—

"R. Let us mount our horses and take a ride in the country, and as we ride you shall tell me what is the meaning of *Nizamoxa* (see **NIZAMALUCO**), as you have frequently mentioned such a person.

"O. I can tell you that at once; it is the name of a King in the Bagalat (read Balagat, **Balaghaut**), whose father I often attended, and the son also not so often. I received from him from time to time more than 12,000 **pardaos**; and he offered me an income of 40,000 *pardaos* if I would pay him a visit of several months every year, but this I did not accept."—*Garcia*, f. 33v.

1584.—"For the money of Goa there is a kind of money made of lead and tin mingled, being thicke and round, and stamped on the one side with the spheare or globe of the world, and on the other side two arrows and five rounds;\*<sup>10</sup> and this kind of money is called *Basaruchi*, and 15 of them make a vinton of naughty money, and 5 *vintons* make a tanga, and 4 *vintenas* make a tanga of base money . . . and 5 *tangas* make a seraphine of gold†<sup>11</sup> (read 'of silver'), which in marchandize is worth 5 tangas good money: but if one would change them into *basaruchies*, he may have 5 tangas, and 16 basaruchies, which matter they call *cerafaggio*, and when the bargain of the **pardaw** is gold, each *pardaw* is meant to be 6 tangas good money,‡<sup>12</sup> but in murchandize, the vse is not to demaund *pardawes* of gold in Goa, except it be for jewels and horses, for all the rest they take of seraphins of silver, per aduiso. . . . The ducat of gold is worth 9 *tangas* and a halfe good money, and yet not stable in price, for that when the ships depart from Goa to Cochin, they pay them at 9 *tangas* and 3 fourth partes, and 10 *tangas*, and that is the most that they are worth. . . ."—*W. Barret*, in *Hakl.* ii. 410. I retain this for the old English, but I am sorry to say that I find it is a mere translation of the notes of Gasparo Balbi, who was at Goa in 1580. We learn from Balbi that there were at Goa tangas not only of good money worth 75

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<sup>10</sup> "3 *plaghe*" in Balbi.

<sup>11</sup> "Serafinno di argento" (ibid.).

<sup>12</sup> "*Quando si parla di pardai d'oro s'intendono, tanghe 6, di buona moneta*" (Balbi). This does not mean the old *pardao d'ouro* or golden pagoda, a sense which apparently had now become obsolete, but that in dealing in jewels, &c., it was usual to settle the price in *pardaos* of 6 good tangas instead of 5 (as we give doctors guineas instead of pounds). The actual *pagodas of gold* are also mentioned by Balbi, but these were worth, new ones 7½ and old ones 8 tangas of good money.

*basarucchi*, and of bad money worth 60 *basarucchi*, but also of another kind of bad money used in buying wood, worth only 50 *basarucchi*!

1598.—"The principall and commonest money is called **Pardaus Xeraphiins**, and is silver, but very brasse (read 'base'), and is coyned in Goa. They have Saint Sebastian on the one side, and three or four arrows in a bundle on the other side, which is as much as three Testones, or three hundred *Reijs* Portingall money, and riseth or falleth little lesse or more, according to the exchange. There is also a kind of money which is called **Tangas**, not that there is any such coyned, but are so named onely in telling, five **Tangas** is one **Pardaw** or **Xeraphin**, badde money, for you must understande that in telling they have two kinds of money, good and badde. . . . Wherefore when they buy and sell, they bargain for good or badde money," &c.—Linschoten, ch. 35; [Hak. Soc. i. 241, and for another version see **XERAPHINE**].

"They have a kind of money called **Pagodes** which is of Gold, of two or three sortes, and are above 8 **tangas** in value. They are Indian and Heathenish money, with the feature of a Devill upon them, and therefore they are called Pagodes. There is another kind of gold money, which is called *Venetians*; some of Venice, and some of Turkish coine, and are commonly (worth) 2 **Pardawe Xeraphins**. There is yet another kind of golde called S. Thomas, because Saint Thomas is figured thereon and is worth about 7 and 8 *Tangas*: There are likewise Rialles of 8 which are brought from Portingall, and are *Pardawes de Reales*. . . . They are worth at their first coming out 436 Reyes of Portingall; and after are rayed by exchaunge, as they are sought for when men travell for China. . . . They use in Goa in their buying and selling a certaine maner of reckoning or telling. There are *Pardawes Xeraphins*, and these are silver. They name likewise *Pardawes* of Gold, and those are not in kinde or in coyne, but onely so named in telling and reckoning: for when they buy and sell Pearles, stones, golde, silver and horses, they name but so many *Pardawes*, and then you must understand that one *Pardaw* is sixe *Tangas*: but in other ware, when you make not your bargain before hand, but plainely name *Pardawes*, they are *Pardawes Xeraphins* of 5 *Tangas* the peece. They use also to say a *Pardaw* of *Lariins* (sèe **LARIN**), and are five *Lariins* for every *Pardaw*. . . ."—Ibid.; [Hak. Soc. i. 187].

This extract is long, but it is the completest picture we know of the Goa currency. We gather from the passage (including a part that we have omitted) that in the latter part of the 16th century there were really no national *coins* there used intermediate between the *basaruccho*, worth at this time 0·133*d.*, and the *pardao xerafin* worth 50*d.*\*<sup>13</sup> The *vintens* and *tangas* that were nominally interposed were mere names for certain quantities of *basaruccos*, or rather of *reis* represented by *basaruccos*. And our interpretation of the statement about *pardaos* of gold in a note above is here expressly confirmed.

[1599.—"**Perdaw**." See under **TAEEL**.]

c. 1620.—"The gold coin, struck by the *rāīs* of Bijanagar and Tiling, is called *hūn* and **partāb**."—*Firishta*, quoted by *Quatremère*, in *Notices et Exts.* xiv. 509.

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<sup>13</sup> No doubt, however, foreign coins were used to make up small sums, and reduce the bulk of small change.

1643.—". . . estant convenu de prix avec luy à sept **perdos** et demy par mois tant pour mon viure que pour le logis. . . ." -- *Mocquet*, 284.

[*Hobson-Jobson, A Glossary of Colloquial Anglo-Indian Words and Phrases, and of Kindred Terms, Etymological, Historical, Geographical and Discursive* was first published in 1886 and then in 1903 under the title *Hobson-Jobson, The Anglo-Indian Dictionary*. This reprint is from the 1903 edition, in the public domain. We thank Bruce Smith for suggesting to reprint the topic Pardao. Footnote numbering by NI—Ed.]

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### **'Official' Fourrée? Heritage Rare Coins**

There is still considerable controversy over whether Athens ever "officially" issued silver tetradrachms of silver-plated copper, or "fourrées." The technique of silver-plating a copper coin was widely used by ancient forgers, but these coins were unofficial counterfeits and merchants often tested coins for purity with test punches and chop marks, commonly found on early Athenian "owl" tetradrachms. In the latter years of the Peloponnesian War, Athens' once bulging treasury emptied of silver and the government resorted to many expedients to stretch the money supply. In two plays he wrote at the turn of the fourth century, the playwright Aristophanes makes derogatory references to changes in the Athenian coinage and refers to the new coins as "redheads," or "coppers." Combined with hoard evidence that at least some plated owls are die-matched to official issues, some scholars have concluded that the Athenian government resorted to issuing plated coins as an emergency measure. Certainly plated "owls" are commonly found and many closely resemble contemporary "official" issues in style; however, the "owl" coinage was ubiquitous in the Greek world and widely imitated ... with both pure silver and fourrée issues. Though hardly definitive, the weight of evidence suggests that at least some plated tetradrachms were "officially" issued; most surviving examples, however, are probably contemporary counterfeits.

Heritage Rare Coins, 2012 September 7 & 10 Ancient Coins Auction - Long Beach #3020, lot 24959. Athens. Ca. 454-413 BC. AR/Æ fourrée tetradrachm (24mm, 13.73 gm, 3h). Head of Athena right, wearing crested Attic helmet ornamented with three laurel leaves and vine scroll / AΘE, owl standing right, head facing, olive sprig and crescent moon behind, all within incuse square. Reverse test cut, revealing copper core, otherwise of good style. SNG Copenhagen 31. [Information courtesy of Heritage Auctions (HA.com).]

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### **Answers to "Name the Archbishop" test:**

Answers: 1) Karl Kaspar, dated 1661. 2) Bohemund II, 1354-61. 3) Johann Hugo von Orsbeck, dated 1682. 4) Werner von Falkenstein-Minzenberg, 1388-1418. 5) Kuno II, 1362-88 Coblenz mint.